

64 · THE FAMILY: DOWRY AND INHERITANCE

596 ing composition of the households is a deceptive base for understanding the
594 principles of organization of households in the village. The existent situation is
178 one in which elementary family households predominate, but the mental con-
struct which influences the formation of new households does not seem to have
changed from the old expectation that several married farming brothers will live
together. It remains as a latent principle, available for implementation whenever
the circumstances warrant it.

Consequences of the Dowry System

428 The discussion of the dowry as a mechanism of inheritance for children
583 of farmers who remain farmers may now be summarized. The dowry is part of
182 a system in which children receive property through the parents of both their
fathers and their mothers. Property from two sources merges in each generation
[594] and is redistributed in the next generation. Although patrilineally inherited
lands (those passed from a father to his sons in each generation) have some
continuity in space and have some continuity of ownership in the male line, such
lands always constitute only one part of the total holdings of any particular ele-
mentary family. Therefore, in Vasilika and its vicinity, the pattern of land and
money circulation through inheritance has two facets: one portion that is patri-
lineally inherited straight down the line of males; a second, distributed at mar-
riage, that eventually circulates among unrelated elementary families. The system
[421] cannot be described as one in which women inherit from women, in spite of the
legal residual control of a woman over her dower properties, because brothers
have equal rights with their sisters to their mother's dower lands. In Vasilika,
at least, there is neither an explicit nor an implicit pattern of giving daughters
only dower property and sons only patrilineally inherited lands.

602 The combination of practices including the function of the dowry as
428 inheritance, land as a major form of property, and village exogamy have some
425 further consequences for the relation of property to groups of kinsmen in the
Boeotian countryside. In spite of patrilocal residence and some patrilineally in-
[613] herited land, the descendants of a male line are not associated with any particular
landed estates. Since no man owns or farms exactly the same holdings as his
father farmed before him, nor the same holdings his brothers have, and since
he himself will expect to work different lands in different communities even in
the course of his own adult life, the permanent association of certain estates with
certain lineages is obstructed (Friedl 1959b). Moreover, since dowries move
[583] down the generations and not across to a man of one's own generation who
[582] might use the property to marry off one of his daughters, there is no economic
[671] advantage to brother-and-sister exchange marriages. This situation is congruent
[795] with both the Greek Orthodox Church's and the Civil Code's (Section 1357)
prohibitions on marriages between sisters and brothers-in-law and between
[611] cousins to the third degree. This rule, as well as the bilateral reckoning of kin
in Greece (Section 1356), prevents the transfer of property at marriage from
resulting in either a series of equal exchanges between two sets of kin groups